*539 *kwǫfe ywǫk. Ka mǫgǫ gwách yi ţ̄ŗǫ bẹ̀n. Ka wól, ká wątá gẹ́n dwai. Ka mǫgǫ tygi, ka būl gẹ́ch kị bẹ̀rỳ. Ka wǫt chwṓp, ká dyẹ̀k nẹ̀k; ka ɟē nẹ́nẹ̀. Dụki ka ywỳgè ywṓk, ká ḏẹ̀k áriwẹ̀n ká nẹ́kè kàl, ka ḏẹ̀k ariwẹn nẹke de (der) fach. Ka ţ̄ŗǫ bẹ̄nǫ bẹ̄n bẹ̄n; Chôl gîr! Ka fen yígó bẹ̀rỳ, ţ̄ŗǫ ywẹ́n, ka ḏẹ̀k ariwẹn nẹ̀k kị fūl yi ţ̄ŗǫ. Ka pṍkị yêch, ka bur gẹ́n kwón kị bûtì wiy ḏāṇ. Ka atíwi dryḏu kị hoọl kị obírỳ kị fārṍ, kị tūmi dryḏu, ka gẹ nẹ̀k kí yey bur. Ka tụne ḏẹ̀k ka gẹ kūl, kwoń fen, gẹ lẹ̄ẹ̀ yi ţ̄ŗǫ. Ka ywǫke e dḏ̄nǫ. Ka kāl ɟōţe yi rẹ́m, ka kāl ɟōţe yi bat, ka riṅǫ pānè bẹ̄ne. Tygi a kwoń ḏāṇ kẹlí chḗn, kị wich, kị tygl, kí mútỳ.*

*539 766 When a man dies the people of the village are sent for; a fowl is taken and thrown on the ground, so that it dies; it is then thrown into the corner of the hut. Another fowl is seized and thrown on the ground, so that it dies; this one is put on the head of the dead man. A goat is brought, and beaten to death with a club, and then left in the yard. An ox is brought, and speared. And the people assemble, and the things necessary for burial are collected (from the people). An adze is brought, and a spear, and a hoe, and beads, and a skin-cloth. Then the people go to cut thorns with which to tie together boards (trees). And beads are tied round the feet of the men who do this work. They go and cut thorns, bring the thorns into the village, and give them to the grave-makers. The grave-makers say: "Bring an adze!" When the adze is brought, they say: "Measure the dead man!" And corn-stalks are tied together for a measure; now the man is measured; then they take the measure, and measure the place (size) of the grave.

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The man is buried thus: Some men dig the hole, and some men skin the cow (which has been killed). And the hide is brought, and cut into stripes, and a bier is tied together with them, and the bier is put on the ground. The dead man is carried into the yard, his wife is called, she is to hold the feet of the dead man, and the man is laid on the bier. His wife (or: the women belonging to the family) sweeps the place where his feet lie; and a female relative of the dead man is called, she throws away the hearth-stones lying there. A drum is brought, a goat is brought, the goat is killed with a club; the drum is beaten, and the people begin to weep (mourn); as soon as the weeping stops, the people dance mourning-dances. Then the people assembled go around in a procession dancing. Now the burial of the man is finished.

A fence is made around the grave; the people wash themselves in the river, and then go back into the village. Oboyǫ (a plant) is brought, and a fowl, the people are beaten (touched) with the oboyǫ. The people go back into the village. The eating-tools of the dead man are burnt, and the people rub the ashes on their forehead; the people now scatter and stay away four days. After that time beer is made, the beer for rubbing mud on the back of the dead

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